"God Is in Control" — The Chasm Between Lip Confession and Heart Surrender

"Dios-ka Kontrol-bi Ka-n" — Labio-Konfesión-wan Korazón-Rindimiento-wan-puk Brecha-mi

「神掌權」——唇舌宣認與心靈降服之間的深淵

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I. THE PROBLEM STATED / PROBLEMA-DA DIZI-NA / 問題之陳述

There is a phrase that echoes across sanctuaries, Bible studies, prayer groups, and social media feeds throughout the Christian world with almost liturgical regularity: *"God is in control."* It rolls off the tongue with effortless fluency. It decorates coffee mugs and bumper stickers. It punctuates conversations about tragedy, uncertainty, and political upheaval. And yet, for all its ubiquity, this declaration conceals one of the most troubling paradoxes in modern Christian life: the vast distance between *saying* that God is sovereign and actually *living* as though He is.

Kristiano mundo-bi-ga, unu frase-mi ka-n kay iglesia-guna-bi, Biblia estudio-guna-bi, oración grupo-guna-bi, i redes sosial-bi kasi liturgia layami repiti-xu-n: *"Dios-ka*

kontrol-bi ka-n." Isi frase-ga fásil-lla-mi lengua-munda sali-n. Taza-guna-bi i auto-kalkomania-guna-bi adorna-xu-n. Tragedia-munda, duda-munda, i politika problema-guna-munda konversasión-guna-bi puntua-xu-n. Pero, todo isi repetición-wan-ga, kay declaración-ga unu-mi mas preokupanti paradoxa-da eskonde-xu-n kristiano bida-bi: *dizi-na*-wan Dios-ka soberano ka-n i *bidi-na*-wan komo ele soberano ka-shka-ga grandi brecha-mi ka-n.

在基督教世界中，有一句話幾乎以禮儀般的規律，在教會、查經班、禱告小組和社群媒體上不斷迴盪：「神掌權。」這句話從嘴裡流出，毫不費力。它裝飾著馬克杯和汽車貼紙。它為關於悲劇、不確定性和政治動盪的對話畫下句點。然而，在它如此普遍的背後，這句宣告隱藏著當代基督徒生活中最令人不安的悖論之一：口中說神是至高主宰，與實際活出祂是至高主宰之間，存在著巨大的鴻溝。

The issue is not theological ignorance. Most Christians who profess "God is in control" could point to relevant Scripture, cite a sermon, or recall a hymn. The issue is something far more penetrating: it is the ancient, stubborn, deeply human refusal to relinquish the throne of one's own life. We confess divine sovereignty as doctrine while practicing functional atheism in our decisions, anxieties, relationships, and ambitions. We crown God with our words but clutch the scepter with our hands.

Problema-ga no teología ignuransia-mi. Mas kristiano-guna kay "Dios-ka kontrol-bi ka-n" konfesa-xu-n-ga Escritura-da señala-y pudi-n, sermón-da sita-y pudi-n, o himno-da rekorda-y pudi-n. Problema-ga mas profundo-mi ka-n: antiguo, testarudo, profundamenti humano nega-na-mi ka-n — propio bida-puk trono-da deja-na-da. Nustru-ga divino soberania-da doktrina laya konfesa-nchi pero funsional ateismo-da desisión-guna-bi, ansiedad-guna-bi, relasión-guna-bi, i ambisión-guna-bi praktika-nchi. Dios-da palabra-guna-wan korona-nchi pero setro-da mano-guna-wan agarra-nchi.

問題不在於神學上的無知。大多數宣稱「神掌權」的基督徒都能指出相關經文、引述講道，或回想起某首讚美詩。問題出在遠更深層的地方：那是亙古以來、頑固且深植人性中的拒絕——拒絕交出自己生命的寶座。我們把神的主權當作教義來宣認，卻在決策、焦慮、人際關係和野心中實踐著「功能性的無神論」。我們用言語為神加冕，卻用雙手緊握權杖。

Derek Prince, in his teaching series *"God Is in Total Control,"* articulated this with characteristic directness: God is behind and in control of the whole universe — He controls the stars, human history, the nations, and our individual lives. Yet Prince also insisted that the problem begins when we acknowledge God's sovereignty intellectually but fail to yield to it existentially. True prayer, he taught, *begins* with surrender — not with a list of requests but with a posture of submission. "Are you willing to surrender your will at the Cross?" Prince asked, "and trust that God's purpose is always good, acceptable, and perfect for you?"

Derek Prince-ga, ele-puk enseñanza serie *"Dios-ka Total Kontrol-bi Ka-n"*-bi, kay-da directo-lla-mi artikula-rka: Dios-ka todo universo-puk detrás-bi i kontrol-bi ka-n — ele-ga estrella-guna-da, humano historia-da, nasión-guna-da, i nustru individual bida-guna-da kontrola-n. Pero Prince-ga también insisti-rka-mi kay problema-ga kumensa-n nustru Dios-puk soberanía-da intelektual-mundi rekonosi-nchi pero existensial-mundi rindi-na-da falla-nchi-kpi. Verdadero orasión-ga, ele enseña-rka, rindimiento-wan *kumensa-n* — no pidi-na lista-wan sino sumisión postura-wan. "Bos-puk voluntad-da krus-bi rindi-y kiri-ngi?" Prince pregunta-rka, "i konfia-y kiri-ngi Dios-puk propósito-ga siempri bueno, aseptable, i perfecto bos-buk ka-n-da?"

乾德裴（Derek Prince）在他的教導系列《神在完全掌控中》裡，以其一貫的直接方式闡明了這一點：神在整個宇宙的背後掌權——祂掌管星辰、人類歷史、列國和我們每個人的生命。然而，Prince 也堅持指出，問題始於我們在理智上承認神的主權，卻未能在存在的層面上降服於此。他教導，真正的禱告始於降服——不是帶著一份需求清單，而是帶著順服的姿

態。「你願意在十字架前交出你的意志嗎？」Prince 如此問道，「你願意信靠神的旨意對你而言始終是美善的、可悅納的、完全的嗎？」

II. THE OLD TESTAMENT WITNESS: SOVEREIGNTY PROCLAIMED AND RESISTED / ANTIGUO TESTAMENTO TESTIMONIO: SOBERANIA PROKLAMA-SHKA I RESISTI-SHKA / 舊約的見證：主權的宣告與人的抗拒

The Hebrew Scriptures are saturated with declarations of God's absolute sovereignty. The Psalms alone constitute an unrelenting chorus: *"The LORD has established His throne in the heavens, and His sovereignty rules over all"* (Psalm 103:19). *"Our God is in the heavens; He does whatever He pleases"* (Psalm 115:3). *"The earth is the LORD's, and all it contains"* (Psalm 24:1). The prophets echo and amplify this: *"I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning"* (Isaiah 46:9–10). Daniel, having witnessed the humiliation and restoration of Nebuchadnezzar, declared: *"He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, 'What have You done?'"* (Daniel 4:35).

Hebreo Eskrituras-ga Dios-puk absoluto soberanía deklarasión-guna-wan lleni-shka-mi ka-n. Salmo-guna solu-lla-ga unu kansansia-nuwabi koro-mi ga-n: *"Señor-ga Ele-puk trono-da sielo-guna-bi establesi-shka, i Ele-puk soberanía-ga todo-bi manda-n"* (Salmo 103:19). *"Nustru Dios-ga sielo-guna-bi ka-n; todo ele kiri-shka-da azi-n"* (Salmo 115:3). *"Tierra-ga Señor-puk-mi ka-n, i todo isi-bi ka-xu-n-ga"* (Salmo 24:1). Profeta-guna-ga kay-da repiti-n i amplifika-n: *"Yo-ga Dios-mi ga-ni, i otro nuwabi; Yo-ga Dios-mi ga-ni, i ami laya nuwabi, kumensamiento-munda final-da deklara-xu-ni"* (Isaías 46:9–10). Daniel-ga, Nabukodonosor-puk humillasión i restaurasión-da bi-shka despues, deklara-rka: *"Ele sielo-puk ejérsito-bi i tierra abitanti-guna-n Ele-puk voluntad según*

azi-n; i nadie-chu Ele-puk mano-da detiñi-y pudi-n o Ele-da 'Inki azi-shka-ngi?' ni-y pudi-n-chu" (Daniel 4:35).

希伯來聖經充滿了對神絕對主權的宣告。單是詩篇就構成了不懈的合唱：「耶和華在天上立定寶座，祂的權柄統管萬有」（詩篇 103:19）。「然而，我們的神在天上，都隨自己的意旨行事」（詩篇 115:3）。「地和其中所充滿的，都屬耶和華」（詩篇 24:1）。先知們呼應並擴大了這些宣告：「我是神，再沒有能比我的。我從起初指明末後的事」（以賽亞書 46:9–10）。但以理在目睹了尼布甲尼撒的降卑與復興之後宣告：「祂在天上的萬軍和世上的居民中，都憑自己的意旨行事。無人能攔住祂手，或問祂說：你做甚麼呢？」（但以理書 4:35）。

And yet — and this is the devastating irony — the very people who received these revelations spent centuries resisting the God whose sovereignty they hymned. The history of Israel is, in many respects, a history of the gap between creedal affirmation and existential rebellion. Consider the golden calf at Sinai (Exodus 32). The people had just heard the voice of God, had just witnessed the plagues, the parting of the sea, and the fire on the mountain. They *knew* God was in control. But the moment Moses' absence made them anxious, they fabricated a god they could see and manage — a god small enough to fit in their own hands. They traded the terrifying sovereignty of the living God for the manageable sovereignty of a metal idol.

I pero — i kay-ga devastador ironía-mi ka-n — kay revelasión-guna resibi-rka-guna persona-guna-ga siglo-guna-da pasa-rka ele-guna himno-wan kanta-shka Dios-puk soberanía-da resisti-xu-ndo. Israel-puk historia-ga, harto forma-guna-bi, kredo afirmasión i existensial rebelión-puk brecha-puk historia-mi ka-n. Pensa-y oro bisirru-da Sinai-bi (Éxodo 32). Genti-guna-ga Dios-puk voz-da justo oi-shka-rka, plaga-guna-da, mar-puk aparti-na-da, i montaña-bi nina-da bi-shka-rka. Ele-guna Dios-ka kontrol-bi ka-shka-da *sabi-rka*. Pero Moisés-puk ausensia ele-guna-da ansioso azi-rka-kpi, unu dios-da fabrika-rka-naku-n ele-guna bi-y i maneja-y pudi-shka — unu dios ele-guna-puk

propio mano-guna-bi kabi-y sufisienti chikito. Bido Dios-puk espantoso soberanía-da metal ídolo-puk manejable soberanía-buk kambia-rka-naku-n.

然而——這正是毀滅性的諷刺——領受了這些啟示的百姓，卻花了數百年時間抗拒他們在詩歌中頌讚其主權的神。以色列的歷史，在許多方面就是信條宣認與存在性叛逆之間鴻溝的歷史。想想西奈山下的金牛犢（出埃及記32章）。百姓們才剛聽到神的聲音，才剛目睹了瘟疫、海水分開和山上的烈火。他們知道神掌權。但當摩西的缺席令他們焦慮時，他們就造了一個看得見、管得住的神——一個小到能放在自己手中的神。他們把永生神令人敬畏的主權，換成了金屬偶像可操控的主權。

Charles Haddon Spurgeon, the great Victorian preacher, understood the perennial nature of this temptation. He observed that "the sovereignty of God is a sweet pillow" on which the believer may rest his head — and yet, he noted with equal candor, that most Christians prefer to lie awake on the hard floor of their own anxiety rather than rest on this pillow. Spurgeon insisted that divine sovereignty and human responsibility are not contradictions but friends: "I never try to reconcile friends," he famously quipped, "they are both in the Bible." The problem is not that we cannot hold both truths together; the problem is that we *prefer* responsibility without sovereignty, because sovereignty demands trust, and trust demands the surrender of control.

Charles Haddon Spurgeon-ga, grandi Viktoriano predikador-ga, kay tentasión-puk perenne naturalesa-da komprendi-rka. Ele observa-rka "Dios-puk soberanía-ga unu dulsi almuada-mi" kreyenti-puk kabesa-da deskansa-chi-y pudi-shka — pero, igual kandor-wan, nota-rka mas kristiano-guna-ga propio ansiedad-puk duro piso-bi despertu yaxi-na-da preferi-n kay almuada-bi deskansa-na-da lugar-bi. Spurgeon insisti-rka divino soberanía i humano responsabilidad-ga no kontradisión-mi sino amigo-guna-mi ga-n: "Yo-ga nunka amigo-guna-da rekonsiliar intenta-ni-chu," ele famoso-mundi dizi-rka, "ele-guna-ga los dos Biblia-bi ka-n." Problema-ga no nustru-ga dos verdad-guna-da juntamente teni-y no pudi-nchi; problema-ga nustru-ga

responsabilidad-da soberanía-nuwabi *preferi-nchi*, porke soberanía-ga konfiansa-da pidi-n, i konfiansa-ga kontrol-puk rindimiento-da pidi-n.

偉大的維多利亞時代傳道人司布真（Charles Haddon Spurgeon）深諳這試探的永恆本質。他觀察到：「神的主權是一個甜蜜的枕頭」，信徒可以在上面安歇——然而，他也以同樣的坦率指出，大多數基督徒寧可躺在自己焦慮的硬地板上徹夜難眠，也不願安息在這枕頭上。司布真堅持認為，神的主權與人的責任不是矛盾，而是朋友：「我從不試圖調解朋友，」他說出了那句著名的話，「他們都在聖經裡。」問題不在於我們無法同時持守這兩個真理；問題在於我們偏好沒有主權的責任，因為主權要求信靠，而信靠要求交出掌控。

The book of Proverbs crystallizes the invitation and the demand in one of Scripture's most quoted — and most superficially understood — texts: *"Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight"* (Proverbs 3:5–6). The verb *batach* — to trust — carries the connotation of throwing oneself upon something, of casting one's full weight upon a support. It is not intellectual assent; it is existential reliance. And the command to "not lean on your own understanding" is not merely an invitation to humility; it is a radical demand for cognitive surrender, a willingness to act contrary to one's own calculations when God's word directs otherwise.

Proverbio-guna libro-ga invitasión i demanda-da kristalisa-n Eskrituras-puk mas sita-shka — i mas superfisial-mundi komprendi-shka — teksto-guna-puk unu-bi: *"Señor-bi bos-puk todo korazón-wan konfia-y, i bos-puk propio komprendimintu-bi no apoyo-ri-y. Bos-puk todo kamino-guna-bi Ele-da rekonosi-y, i Ele bos-puk sendero-guna-da derechos azi-nga"* (Proverbio-guna 3:5–6). Hebreo verbo *batach* — konfia-na — unu kosa-bi arroha-ri-na-puk konotasión-da lleva-n, soporte-bi todo peso-da bota-na. No intelektual asintimintu-mi; existensial konfiansa-mi ka-n. I "propio komprendimintu-bi no apoyo-ri-y" mandamiento-ga no solu humildad-mu invitasión-mi;

radikl demanda-mi ka-n kognitivo rindimiento-buk, Dios-puk palabra otro forma-da indika-xu-kpi propio kálkulo-guna kontra aktua-na-puk voluntad.

箴言書在一段最常被引用——卻也最被膚淺理解——的經文中，將邀請與要求濃縮成結晶：「你要專心仰賴耶和華，不可倚靠自己的聰明，在你一切所行的事上都要認定祂，祂必指引你的路」（箴言3:5–6）。希伯來動詞 *batach*（信靠）帶有「將自己投身於某物上」的含義，即將全部重量託付在支撐之上。這不是理智上的認同；這是存在性的倚賴。而「不可倚靠自己的聰明」這條命令，也不僅僅是謙卑的邀約；它是對認知降服的激進要求——當神的話語指示另一條路時，願意違背自己的盤算去行動。

Pastor Stephen Tong (唐崇榮牧師**)**, the preeminent Chinese-Indonesian Reformed evangelist and theologian who has preached to millions across Asia, has spent decades expounding what he calls the *absolute sovereignty of God* as the foundation of Reformed theology and indeed of all coherent Christian life. Tong insists that to truly know God is to submit to His sovereignty — not partially, not theoretically, but in the totality of one's being. When we reduce "God is in control" to a slogan of comfort while continuing to chart our own course, we commit what Tong would identify as a fundamental betrayal of the Creator-creature distinction. God is not a consultant we hire for difficult moments; He is the Lord of the cosmos whose purposes encompass every molecule of existence.

唐崇榮牧師（Pastor Stephen Tong），這位卓越的華裔印尼歸正宗佈道家和神學家，數十年來向亞洲數百萬人宣講他所稱的神的絕對主權，作為歸正神學乃至一切融貫基督徒生活的根基。唐牧師堅持認為，真正認識神就是順服祂的主權——不是部分的、不是理論的，而是以全人的方式。當我們把「神掌權」降格為安慰的口號，同時繼續按自己的方式規劃人生時，我們就犯了唐牧師所指認的對造物主與受造物之區別的根本性背叛。神不是我們在困難時刻聘請的顧問；祂是宇宙的主，祂的旨意涵蓋存在的每一個分子。

Stephen Tong pastor (唐崇榮牧師)-ga, eminenti Chino-Indonesio Reformado evangelista i teólogo kay Asia-bi millón-guna-da predika-shka-ga, dékada-guna-da pasa-rka ele llama-xu-n *Dios-puk absoluto soberanía*-da esponi-xu-ndo, Reformado teología-puk i todo koherenti kristiano bida-puk fundamento laya. Tong insisti-n verdadero-mundi Dios-da konosi-na-ga Ele-puk soberanía-mu someti-na-mi — no parsial-mundi, no teórico-mundi, sino todo ser-puk totalidad-bi. Nustru-ga "Dios-ka kontrol-bi ka-n" dizi-shka-da konfort-puk eslogan-mu redusi-nchi pero propio kamino-da sigi-xu-nchi-kpi, nustru-ga Tong identifika-shka laya unu fundamental traisión-da komiti-nchi Kreador-kreatura distinksión kontra.

Dr. Michael S. Heiser, the late biblical scholar whose work on the Divine Council illuminated the cosmic scope of God's sovereignty, contributed an insight of immense relevance here. In Heiser's framework, God's sovereignty operates not in a vacuum but amid a cosmos populated by spiritual beings — the *bene elohim*, the members of the heavenly council — to whom God has delegated certain domains of authority (Deuteronomy 32:8–9; Psalm 82). Yet even within this delegated structure, Yahweh remains the supreme sovereign who holds all accountable. The rebellion of these spiritual beings mirrors the rebellion of human beings: the desire to exercise delegated authority *apart from* the one who delegated it. When Christians say "God is in control" but live as autonomous agents, they enact in miniature the very cosmic rebellion that Heiser traced throughout the biblical narrative.

Dr. Michael S. Heiser-ga, ele-puk Divino Konsejo-bi trabaju-ga Dios-puk soberanía-puk kósmiko alkanse-da ilumina-rka-ga, grandi relevansia-puk insait-da kontribu-rka kay-bi. Heiser-puk marko-bi-ga, Dios-puk soberanía-ga no vasío-bi opera-n sino unu kosmos-bi espiritual ser-guna-wan lleni-shka — *bene elohim*, sielo konsejo-puk miembros — ele-guna-da Dios siertas autoridad dominio-guna-da delega-shka (Deuteronomio 32:8–9; Salmo 82). Pero kay delegada estructura-bi-ga, Yahweh-ga supremo

soberano-mi sigi-n todo-guna-da responsable teni-xu-n. Kay espiritual ser-guna-puk rebelión-ga humano ser-guna-puk rebelión-da refleja-n: delegada autoridad-da delega-rka ele-munda *separado* ejerse-y kiri-na. Kristiano-guna "Dios-ka kontrol-bi ka-n" dizi-nchi pero autónomo agenti laya bidi-nchi-kpi, nustru-ga chikito-bi mismito kósmiko rebelión-da enakta-nchi Heiser todo bíbliko narrativa-bi trasa-shka.

已故的聖經學者邁可·乃瑟（Dr. Michael S. Heiser），其關於天上議會（Divine Council）的研究照亮了神主權的宇宙性範圍，在此貢獻了極為相關的洞見。在 Heiser 的架構中，神的主權並非在真空中運作，而是在一個充滿靈界存有的宇宙中——*bene elohim*（神的眾子），天上議會的成員——神將某些權柄領域委託給了他們（申命記32:8–9；詩篇82篇）。然而即便在這種委託結構中，耶和華仍然是至高的主宰，要向一切追討責任。這些靈界存有的叛逆映射出人類的叛逆：渴望在脫離委託者的情況下行使被委託的權柄。當基督徒口稱「神掌權」卻活得像自主的個體時，我們就是在微觀層面上重演了 Heiser 在整部聖經敘事中所追溯的那場宇宙性叛逆。

III. THE NEW TESTAMENT INTENSIFICATION: THE LORDSHIP OF CHRIST / NUEVO TESTAMENTO INTENSIFIKASIÓN: KRISTO-PUK SEÑORÍO / 新約的強化：基督的主權

If the Old Testament establishes the principle of God's sovereignty, the New Testament *personalizes* it in the figure of Jesus Christ. The declaration *"Jesus is Lord"* (*Kyrios Iesous*) was not merely a theological formula for the early Church; it was a political act of defiance against Caesar, a spiritual act of surrender to the risen King, and a daily commitment to live under His authority in every dimension of existence.

Antiguo Testamento-ga Dios-puk soberanía-puk prinsipio-da establesi-n-kpi, Nuevo Testamento-ga isi-da Jesús Kristo-puk figura-bi *personalisa-n*. *"Jesús-ka Señor-mi"*

(*Kyrios Iesous*) deklarasión-ga no solu teológiko fórmula-mi ga-rka primitivo Iglesia-buk; ele-ga César kontra desafío-puk polítiko akto-mi, resusitado Rey-mu rindimiento-puk espiritual akto-mi, i existensia-puk todo dimensión-bi Ele-puk autoridad bajo bidi-na-puk diario kompromiso-mi ga-rka.

如果說舊約確立了神主權的原則，新約就在耶穌基督的位格中將其個人化了。「耶穌是主」（*Kyrios Iesous*）的宣告對早期教會而言不僅僅是一個神學公式；它是對凱撒的政治反抗行動，是向復活之王的靈性降服行動，也是在存在的每一個層面活在祂權柄之下的每日委身。

The Apostle Paul's words in Romans 12:1–2 constitute perhaps the most searching articulation of what it means to move from verbal confession to embodied surrender: *"I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect."* The word *paristemi* — to present — is a sacrificial term, the language of the altar. It implies placing something irrevocably at the disposal of another. And notice: what is presented is not merely the soul, not merely the intellect, but *the body* — that is to say, the whole concrete, daily, physical, decision-making life.

Apóstol Pablo-puk palabra-guna Romanos 12:1–2-bi-ga kisa mas buskante artikulasión-da konstitui-n inki signifika-n verbal konfesión-munda enkarnado rindimiento-mu muvi-na: *"Yo-ga boskuna-da ruega-ni, hermano-guna, Dios-puk misericordia-guna-munda, boskuna-puk cuerpo-guna-da bido i santo sakrifisio, Dios-mu aseptable, presenta-y, kay-ga boskuna-puk espiritual adorasión serviso ka-n. I kay mundo-mu no konforma-ri-y, sino boskuna-puk mente-puk renova-shka-munda transforma-ri-y, para boskuna Dios-puk voluntad inki ka-n proba-y pudi-ngichi, isi bueno i aseptable i perfekto ka-shka."* Griego palabra *paristemi* — presenta-na — unu sakrifisal término-mi, altar-puk lenguaje-mi. Unu kosa-da irrevocable-mundi otro-puk

disposisión-bi poni-na-da implika-n. I nota-y: presenta-shka-ga no solu alma, no solu intelekto, sino *cuerpo-mi* — isi dizi-na-ga, todo konkreto, diario, físiko, desisión-azi-shka bida.

使徒保羅在羅馬書12:1–2中的話語，構成了也許是最深入的表述，闡明了從口頭宣認到活出降服意味著什麼：「所以弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的；你們如此事奉乃是理所當然的。不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。」希臘文 *paristemi*（獻上）是一個祭祀用語，是祭壇的語言。它意味著將某物不可逆地交由另一位處置。請注意：所獻上的不僅是靈魂，不僅是智力，而是身體——也就是說，是那完整的、具體的、日常的、身體力行的、做決定的生命。

John MacArthur has built much of his ministry around precisely this point, what theologians call the "Lordship Salvation" debate. MacArthur argues that saving faith is never mere intellectual agreement to a set of propositions; it is a whole-life surrender to the Lordship of Jesus Christ. The gospel call to faith, MacArthur insists, "presupposes that sinners must repent of their sin and yield to Christ's authority." When someone claims "God is in control" but refuses to submit their finances, their relationships, their career ambitions, or their secret sins to God's authority, MacArthur would say they have not yet grasped the nature of saving faith itself.

John MacArthur-ga ele-puk ministerio-puk grandi parti-da presisaminti kay punto alrededor konstrui-shka, teólogos llama-xu-n "Señorío Salvasión" debati. MacArthur argumenta-n salvante fe-ga nunka solu intelektual akwerdo proposisión-guna-mu; ele-ga todo-bida rindimiento-mi Jesús Kristo-puk Señorío-mu. Evangelio-puk llamada fe-mu, MacArthur insisti-n, "presuponi-n pekador-guna ele-guna-puk pekado-munda arrepenti-na-da i Kristo-puk autoridad-mu rindi-na-da." Unu persona "Dios-ka kontrol-bi ka-n" reklama-n pero ele-puk finansa-guna, relasión-guna, karera ambisión-guna, o

sekreto pekado-guna-da Dios-puk autoridad-mu someti-na nega-n-kpi, MacArthur dizi-nga ele-guna-ga salvante fe-puk naturalesa-da todabía no agarra-shka.

約翰·麥克乃瑟（John MacArthur）正是圍繞這一點建構了他事工的大部分，即神學家所稱的「主權救恩」（Lordship Salvation）之爭。MacArthur 論證，拯救的信心絕不僅是對一組命題的理智認同；而是向耶穌基督的主權做全生命的降服。MacArthur 堅持，福音呼召人信主，「預設了罪人必須為自己的罪悔改，並順服基督的權柄」。當某人聲稱「神掌權」卻拒絕將自己的財務、人際關係、事業野心或隱密的罪交給神的權柄時，MacArthur 會說他們尚未領會拯救信心本身的本質。

N.T. Wright approaches the same reality from a different angle — the angle of vocation and the Kingdom. For Wright, the prayer *"Thy kingdom come, Thy will be done, on earth as it is in heaven"* is not a passive wish but an active commissioning. God is looking for people who will be agents of His kingdom in the present — who will allow His sovereignty to be expressed *through* their hands, their decisions, their justice, their mercy. The gap between confessing "God is in control" and living it out is, in Wright's framework, a failure of vocation: we know we serve a sovereign King, but we refuse to take up our post in His kingdom.

N.T. Wright-ga mismo realidad-da diferenti ángulo-munda akserka-n — vokasión i Reino-puk ángulo. Wright-buk-ga, *"Bos-puk reino bini-chun, Bos-puk voluntad azi-shka ga-chun, tierra-bi komo sielo-bi"* orasión-ga no pasivo deseo-mi sino aktivo komisión-mi. Dios-ga persona-guna-da buska-xu-n ele-guna presente-bi Ele-puk reino-puk agenti-guna ga-nga — ele-guna-puk mano-guna-*munda*, desisión-guna-*munda*, justisia-*munda*, misericordia-*munda* Ele-puk soberanía-da expresi-chi-xu-n. "Dios-ka kontrol-bi ka-n" konfesa-na i bidi-na-puk brecha-ga, Wright-puk marko-bi, vokasión-puk falla-mi: nustru soberano Rey-da servi-nchi-da sabi-nchi, pero Ele-puk reino-bi nustru-puk puesto-da toma-na-da nega-nchi.

賴特（N.T. Wright）從一個不同的角度切入同一實在——召命與國度的角度。對 Wright 而言，「願祢的國降臨，願祢的旨意行在地上，如同行在天上」這個禱告不是被動的願望，而是主動的差遣。神正在尋找那些願意在當下成為祂國度代理人的人——願意讓祂的主權透過他們的雙手、他們的決定、他們的公義、他們的憐憫來表達。宣認「神掌權」與活出來之間的差距，在 Wright 的框架中，是召命的失敗：我們知道自己事奉一位至高的君王，卻拒絕在祂的國度中就任我們的職位。

Jesus Himself embodied the perfect union of confessing and yielding to God's sovereignty. In the Garden of Gethsemane, He prayed: *"Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done"* (Luke 22:42). Here is the Son of God — who *is* God — modeling what it looks like to submit even when submission costs everything. The phrase "not My will, but Yours" is the antithesis of the golden calf, the antithesis of Israel's repeated unfaithfulness, the antithesis of every Christian who says "God is in control" while micromanaging every detail of their life in terror and self-reliance.

Jesús Mismo-ga Dios-puk soberanía konfesa-na i rindi-na-puk perfekto unión-da enkarna-rka. Getsemani Huerto-bi, Ele ora-rka: *"Padre, Bos kiri-xu-n-kpi, kay copa-da Ami-munda saka-y; pero no Ami-puk voluntad, sino Bos-puk azi-shka ga-chun"* (Lukas 22:42). Kay-bi-ga Dios-puk Hijo — kay Dios *ka-n* — modela-xu-n inki parisi-n someti-na sumisión todo kosta-xu-n-ga-bi-bish. "No Ami-puk voluntad, sino Bos-puk" frase-ga oro bisirru-puk antítesis-mi, Israel-puk repeti-shka infidelidad-puk antítesis-mi, todo kristiano-puk antítesis-mi "Dios-ka kontrol-bi ka-n" dizi-xu-n pero ele-puk bida-puk todo detalle-da espanto i propio-konfiansa-wan mikro-manega-xu-n.

耶穌自己就完美地體現了宣認與降服於神主權的合一。在客西馬尼園，祂禱告：「父啊，你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。」（路加福音22:42）。這裡是神的兒子——祂就是神——在示範當順服代價高昂到極點時，順服看起來是什麼模樣。「不要成就我的意思，只要成就你的意思」這句話是金牛犢的對立面，是以色列反覆不忠

的對立面，是每一個口稱「神掌權」卻在恐懼和自我依賴中事無巨細操控自己生命的基督徒的對立面。

IV. THE ROOT DIAGNOSIS: WHY WE RESIST / RAÍZ DIAGNÓSTIKO: INKI-MUNDA RESISTI-NCHI / 根源的診斷：我們為何抗拒

Why is the gap so persistent? The Scriptures and the great teachers of the Church, across all traditions, converge on several interlocking diagnoses.

Inki-munda brecha-ga tan persistenti ka-n? Eskrituras i Iglesia-puk grandi enseñador-guna, todo tradisión-guna-munda, harto interkonektado diagnóstiko-guna-bi konverge-n.

這道鴻溝為何如此頑固？聖經和教會的偉大教師們，跨越所有傳統，在幾個相互交織的診斷上匯聚。

First, the sin of pride. The original sin in the Garden was not merely disobedience; it was the desire to *"be like God, knowing good and evil"* (Genesis 3:5) — to seize autonomous sovereignty. **Voddie Baucham**, in his teaching on God's "meticulous sovereignty," has emphasized that the comfort of divine sovereignty is only accessible to those who have truly humbled themselves. "God's sovereign control is our unshakable foundation," Baucham teaches, drawing from passages like Romans 8:28. But he also parallels the experience of Israel in the wilderness with the Christian life: God provides, God leads, God sustains — and still, His people grumble, doubt, and reach for other sources of security. The problem is not that God's provision is insufficient but that our pride makes us unwilling to receive it on His terms.

Primero, orgullo-puk pekado. Original pekado Huerto-bi-ga no solu desobediensia-mi ga-rka; ele-ga *"Dios laya ga-na, bueno i malo-da sabi-xu-ndo"* (Génesis 3:5) —

autónomo soberanía-da agarra-na — deseo-mi ga-rka. **Voddie Baucham**-ga, Dios-puk "meticuloso soberanía"-bi enseñansa-bi, enfatisa-shka divino soberanía-puk konfort-ga solu verdadero-mundi humilla-ri-shka persona-guna-mu aksesible ka-n. "Dios-puk soberano kontrol-ga nustru-puk inamovible fundamento-mi," Baucham enseña-n, Romanos 8:28 laya pasaje-guna-munda saka-xu-ndo. Pero ele también Israel-puk desierto-bi esperiensia-da kristiano bida-wan paralela-n: Dios provei-n, Dios gía-n, Dios sustenta-n — i todabía, Ele-puk genti murmura-n, duda-n, i otro seguridad fuente-guna-mu extiende-n. Problema-ga no Dios-puk provisión insufisienti ka-shka sino nustru-puk orgullo-ga nustru-da Ele-puk término-guna-bi resibi-na-mu no-kiri-chi-n.

第一，驕傲之罪。伊甸園中的原罪不僅僅是悖逆；它是*「如神能知道善惡」*（創世記3:5）的渴望——要奪取自主的主權。伏迪·鮑肯（Voddie Baucham）在他關於神「細緻入微的主權」的教導中強調，神主權的安慰唯有那些真正謙卑自己的人才能獲得。「神的主宰掌控是我們不可動搖的根基，」Baucham 教導說，引用了羅馬書8:28等經文。但他也將以色列人在曠野的經歷與基督徒生活作了類比：神供應、神引領、神托住——然而，祂的百姓仍然抱怨、懷疑，伸手去抓其他的安全來源。問題不在於神的供應不充足，而在於我們的驕傲使我們不願意按照祂的條件來領受。

Second, the idol of control. Ray Comfort, the evangelist known for his street-level apologetics, has spent decades confronting the comfortable Christianity that recites creeds without repentance. For Comfort, the test of whether one truly believes "God is in control" is not what one says in church but what one does with sin. Genuine repentance — turning from sin and surrendering to God's lordship — is the evidence that the confession is real. Without repentance, "God is in control" is merely a bumper sticker on a car driving in the wrong direction.

Segundo, kontrol-puk ídolo. Ray Comfort-ga, calle-nivel apologética-munda konosi-shka evangelista-ga, dékada-guna-da pasa-rka kómodo kristianismo-da enfrenta-xu-ndo, kredo-guna-da resita-n arrepentimintu-nuwabi. Comfort-buk-ga, unu

persona verdadero-mundi "Dios-ka kontrol-bi ka-n" krei-n-da proba-na-ga no inki iglesia-bi dizi-n sino inki pekado-wan azi-n. Genuino arrepentimintu — pekado-munda volta-na i Dios-puk señorío-mu rindi-na — konfesión verdadero ka-shka-puk evidensia-mi. Arrepentimintu-nuwabi, "Dios-ka kontrol-bi ka-n"-ga solu unu auto-kalkomania-mi malo direksión-bi maneja-xu-shka auto-bi.

第二，掌控的偶像。以街頭護教聞名的佈道家雷·乾福（Ray Comfort），數十年來一直在挑戰那種背誦信條卻不悔改的舒適基督教。對 Comfort 而言，一個人是否真正相信「神掌權」的試金石，不在於他在教會裡說什麼，而在於他如何對待罪。真正的悔改——從罪中轉離並降服於神的主權——才是宣認為真的證據。沒有悔改，「神掌權」只不過是一張貼在開錯方向的車上的車貼。

Third, the failure to engage the Holy Spirit. Vlad Savchuk, pastor of HungryGen Church, has made this theme central to his ministry. "Surrendering to God's will is key to walking in the Holy Spirit," Savchuk teaches. He emphasizes that the Christian life is not merely about intellectual belief in God's sovereignty but about continually *yielding* one's will to the Spirit's guidance, allowing Him to direct actions, choices, and desires. Without this active, daily surrender to the Holy Spirit, the declaration "God is in control" remains a theological proposition disconnected from spiritual reality.

Tercero, Espíritu Santo-wan enkuentro-puk falla. Vlad Savchuk-ga, HungryGen Iglesia-puk pastor, kay tema-da ele-puk ministerio-bi sentral azi-shka. "Dios-puk voluntad-mu rindi-na-ga Espíritu Santo-bi kamina-na-puk llave-mi," Savchuk enseña-n. Ele enfatisa-n kristiano bida-ga no solu Dios-puk soberanía-bi intelektual kreensa sino kontinuo-mundi propio voluntad-da Espíritu-puk guía-mu *rindi-na*, Ele-da aksión-guna, desisión-guna, i deseo-guna-da diriji-chi-xu-ndo. Kay aktivo, diario rindimiento Espíritu Santo-mu nuwabi-kpi, "Dios-ka kontrol-bi ka-n" deklarasión-ga unu teológiko proposisión-mi sigi-n espiritual realidad-munda deskonektado.

第三，未能與聖靈真實互動。HungryGen 教會的牧師弗拉德·薩夫丘克（Vlad Savchuk）把這個主題放在他事工的核心。「降服於神的旨意是行在聖靈中的關鍵，」Savchuk 教導說。他強調，基督徒生活不僅僅是在理智上相信神的主權，而是持續地將自己的意志交出給聖靈的引導，讓祂來指引行動、選擇和渴望。若沒有這種主動的、日常的向聖靈降服，「神掌權」這句宣告就只是一個與屬靈實際脫節的神學命題。

David Diga Hernandez echoes and amplifies this point from within the charismatic tradition. His ministry is built on the premise that the Holy Spirit is not a distant force but a Person to be encountered, yielded to, and walked with daily. A life truly surrendered to God's control is a life in which the Holy Spirit has free rein — directing, correcting, empowering, and comforting. When we mouth "God is in control" while quenching the Spirit through habitual sin, prayerlessness, or self-directed living, we are, in Hernandez's words, denying the very power we profess.

David Diga Hernandez-ga kay punto-da karismatiko tradisión-munda repiti-n i amplifika-n. Ele-puk ministerio-ga kay premisa-bi konstrui-shka: Espíritu Santo-ga no distanti fuersa sino unu Persona enkuentra-ri-na, rindi-na, i diario-mundi kamina-na. Verdadero-mundi Dios-puk kontrol-mu rindi-shka bida-ga unu bida-mi Espíritu Santo-ga libre-mundi manda-n — diriji-xu-ndo, koriji-xu-ndo, poderisa-xu-ndo, i konforta-xu-ndo. Nustru-ga "Dios-ka kontrol-bi ka-n" dizi-nchi pero Espíritu-da apaga-nchi habitual pekado-munda, orasión-nuwabi-munda, o propio-dirijido bida-munda-kpi, nustru-ga, Hernandez-puk palabra-guna-bi, mismito poder-da konfesa-nchi-ga nega-xu-nchi.

大衛·迪加·乃南德斯（David Diga Hernandez）從靈恩傳統的角度呼應並放大了這一點。他的事工建立在一個前提上：聖靈不是一股遙遠的力量，而是一位可以遇見、順服並日日同行的位格。一個真正降服於神掌控的生命，就是聖靈可以自由運行的生命——引導、糾正、賦能、安慰。當我們口說「神掌權」卻因習慣性的罪、不禱告或自主導向的生活而消滅聖靈的感動時，用 Hernandez 的話說，我們正在否認我們所宣認的那份能力。

Fourth, a distorted understanding of faith. Jordan Peterson, the clinical psychologist whose biblical lecture series has reached millions, sparked widespread discussion when he explained that truly believing in God involves far more than simply saying "I believe." Peterson's penetrating observation — though made from a psychological rather than strictly theological vantage — illuminates the Christian problem: the gap between propositional belief and lived commitment. To say "God is in control" propositionally costs nothing. To *live* as though God is in control — to voluntarily sacrifice one's own plans, one's own timeline, one's own vision of the good life — costs everything. Peterson's emphasis on the necessity of voluntary sacrifice and the shouldering of responsibility resonates deeply with the biblical call to take up one's cross (Luke 9:23).

Cuarto, fe-puk distorsionado komprendimintu. Jordan Peterson-ga, klíniko psikólogo ele-puk bíbliko lektura serie millón-guna-mu llega-shka-ga, grandi diskusión-da provoka-rka ele explika-rka verdadero-mundi Dios-bi krei-na-ga mucho mas-mi implika-n simple-mundi "Yo krei-ni" dizi-na-da lugar. Peterson-puk penetranti observasión — aunke psikológiko-mundi i no estrikto-mundi teológiko-mundi azi-shka — kristiano problema-da ilumina-n: proposisional kreensa i bidi-shka kompromiso-puk brecha. "Dios-ka kontrol-bi ka-n" proposisional-mundi dizi-na-ga nada no kosta-n. Dios kontrol-bi ka-shka *laya bidi-na* — voluntario-mundi propio plano-guna-da, propio tiempo-línea-da, propio bueno bida-puk visión-da sakrifika-na — todo-da kosta-n. Peterson-puk énfasis voluntario sakrifisio i responsabilidad-puk asumi-na-puk nesesiedad-bi profundo-mundi resona-n bíbliko llamada-wan propio krus-da toma-y (Lukas 9:23).

第四，對信仰的扭曲理解。臨床心理學家乔丹·彼得森（Jordan Peterson），其聖經講座系列已觸及數百萬人，當他解釋真正相信神遠不止於簡單地說「我信」時，引發了廣泛討論。Peterson 深刻的觀察——雖是從心理學而非嚴格神學的視角出發——照亮了基督徒的問

題：命題式的信仰與活出來的委身之間的鴻溝。在命題層面上說「神掌權」毫無代價。但活得像神在掌權——自願犧牲自己的計劃、自己的時間表、自己對美好生活的願景——代價是一切。Peterson 對自願犧牲之必要性和肩負責任的強調，與聖經中背起自己十字架的呼召（路加福音9:23）產生了深層的共鳴。

V. THE CATHOLIC AND ECUMENICAL WITNESS: SURRENDER AS SACRAMENTAL AND COVENANTAL / KATÓLIKO I EKUMÉNIKOWI TESTIMONIO: RINDIMIENTO SAKRAMENTAL I PAKTORIKO LAYA / 天主教與普世的見證：降服作為聖事性與盟約性的行動

The problem of confessing sovereignty without living it is not limited to any single tradition. The Catholic tradition, in particular, has developed rich theological and devotional resources for addressing it.

Soberanía konfesa-na pero bidi-na-nuwabi-ga no solu unu tradisión-mu limitado ka-n. Katóliko tradisión-ga, partikular-mundi, riko teológiko i devosional resurso-guna-da desarolla-shka kay-da adresi-na-buk.

宣認主權卻不活出來的問題，不限於任何單一傳統。天主教傳統尤其發展了豐富的神學和靈修資源來處理這個問題。

Bishop Robert Barron has preached compellingly on the theme of surrender to God's higher purpose. In his Advent sermon *"Are You Willing to Surrender to God?"* Barron argues that the spiritual life "isn't about us, but about surrendering to God's higher purpose." This Marian dimension — learning from Mary's *fiat* ("let it be done to me according to your word," Luke 1:38) — provides a concrete model. Mary did not merely *say* God was in control; she allowed His control to radically reorder her entire life, her

social standing, her physical body, and her future. The gap we are diagnosing is precisely the gap between saying "Amen" and saying *"Fiat."*

Bishop Robert Barron-ga konvinsenti-mundi predika-shka Dios-puk mas alto propósito-mu rindimiento-puk tema-bi. Ele-puk Adviento sermón *"Bos Dios-mu Rindi-y Kiri-ngi?"*-bi, Barron argumenta-n espiritual bida-ga "no nustru-munda sino Dios-puk mas alto propósito-mu rindi-na-munda ka-n." Kay Mariano dimensión — María-puk *fiat* ("ami-mu Bos-puk palabra según azi-shka ga-chun," Lukas 1:38) -munda aprendi-na — konkreto modelo-da provei-n. María-ga no solu Dios kontrol-bi ka-n *dizi-rka*; Ele-puk kontrol-da permi-rka ele-puk todo bida-da, sosial posisión-da, físiko cuerpo-da, i futuro-da radikl-mundi reordena-chun. Nustru diagnóstika-xu-nchi-ga brecha-ga presisaminti "Amén" dizi-na i *"Fiat"* dizi-na-puk brecha-mi.

巴倫主教（Bishop Robert Barron）在關於降服於神更高旨意的主題上有著令人信服的宣講。在他的將臨期講道*「你願意降服於神嗎？」*中，*Barron* 論證：屬靈生活「不是關於我們自己，而是關於降服於神更高的旨意。」這個聖母瑪利亞的維度——從瑪利亞的 *fiat*（「情願照你的話成就在我身上，」路加福音*1:38*）中學習——提供了一個具體的榜樣。瑪利亞不僅僅是說神掌權；她允許祂的掌權徹底重新安排她的整個生命、她的社會地位、她的身體和她的未來。我們正在診斷的鴻溝，正是說「阿們」與說「Fiat（願照成就）」*之間的差距。

Fr. Donald Calloway, whose dramatic conversion from a life of addiction and delinquency to the Catholic priesthood testifies to the power of total surrender, has written extensively on the practice of consecration — the formal act of entrusting oneself entirely to God through Christ, often through the intercession of the Blessed Virgin Mary or St. Joseph. Consecration is not a mere ceremony; it is the deliberate, repeated act of placing every dimension of one's life under God's authority. It is the antidote to the "lip service sovereignty" that plagues modern Christianity.

Fr. Donald Calloway-ga, ele-puk dramátiko konversión adikción i delinkuensia-puk bida-munda Katóliko saserdosio-mu-ga total rindimiento-puk poder-da testifika-n, ekstenso-mundi eskribi-shka konsagrasión-puk práktika-bi — formal akto-mi propio bida-da entero-mundi Dios-mu Kristo-munda konfia-na, harto vese Bendita Virjen María o San José-puk intersesión-munda. Konsagrasión-ga no solu seremonia-mi; ele-ga deliberado, repeti-shka akto-mi propio bida-puk todo dimensión-da Dios-puk autoridad bajo poni-na. Ele-ga "labio-serviso soberanía" moderno kristianismo-da plaga-xu-n-ga-puk antídoto-mi.

道明·卡洛維神父（Fr. Donald Calloway），他從毒癮和犯罪生活到天主教司鐸的戲劇性皈依，見證了全然降服的力量。他就「奉獻禮」——即正式將自己完全託付給神、透過基督、通常藉聖母瑪利亞或聖若瑟的轉求——的實踐，進行了大量寫作。奉獻禮不僅僅是一個儀式；它是有意識地、反覆地將生命的每一個層面置於神的權柄之下的行動。它是困擾現代基督教那種「嘴唇上的主權」的解藥。

Dr. John Bergsma, the Catholic biblical scholar, brings the lens of covenant theology to bear on this problem. In Bergsma's teaching, God consistently works through covenants — binding, sacrificial, relational commitments — that require total fidelity from both parties. The covenant at Sinai, the Davidic covenant, and ultimately the New Covenant in Christ's blood are all structures that demand not verbal acknowledgment but embodied loyalty. To say "God is in control" within a covenantal framework means to live in covenant faithfulness — to honor the terms of the relationship with one's whole life.

Dr. John Bergsma-ga, Katóliko bíbliko eskolar-ga, pakto teología-puk lente-da kay problema-mu aplika-n. Bergsma-puk enseñansa-bi, Dios konsistenti-mundi pakto-guna-munda trabaja-n — vinkulanti, sakrifisal, relasional kompromiso-guna — dos parti-guna-munda total fidelidad-da requeri-xu-n. Sinai-bi pakto, Davidiko pakto, i ultimo-mundi Kristo-puk sangre-bi Nuevo Pakto-ga todo-ga no verbal rekonosimintu sino enkarnado lealtad-da demanda-xu-n estructura-guna-mi. "Dios-ka kontrol-bi ka-n"

pakto marko-bi dizi-na-ga pakto fidelidad-bi bidi-na-da signifika-n — relasión-puk término-guna-da propio todo bida-wan onra-na.

天主教聖經學者約翰·伯格斯瑪博士（Dr. John Bergsma）將盟約神學的視角帶入這個問題。在 Bergsma 的教導中，神始終透過盟約來工作——約束性的、獻祭性的、關係性的承諾——需要雙方完全的忠誠。西奈的盟約、大衛的盟約，以及最終在基督寶血中的新約，都是要求的不是口頭承認而是以生命活出的忠誠的結構。在盟約框架中說「神掌權」，意味著活在盟約的信實中——以全部的生命來遵守這關係的條款。

Dr. Karlo Broussard, the Catholic apologist, contributes the philosophical precision to distinguish between *notional* assent and *real* assent — a distinction rooted in John Henry Newman's thought. One can give notional assent to the proposition "God is sovereign" — treating it as an abstract theological fact — without giving real assent, which engages the whole person and transforms behavior. Much of what passes for Christian faith, Broussard would argue, is notional assent masquerading as real surrender.

Dr. Karlo Broussard-ga, Katóliko apologista-ga, filosófiko presisión-da kontribu-n *nosional* asintimintu i *real* asintimintu-puk distinksión — John Henry Newman-puk pensamintu-bi arraigado distinksión. Unu persona-ga nosional asintimintu-da "Dios soberano ka-n" proposisión-mu da-y pudi-n — abstrakto teológiko hecho laya trata-xu-ndo — real asintimintu-da da-na-nuwabi, kay-ga todo persona-da involukra-n i konportamintu-da transforma-n. Harto kristiano fe laya pasa-xu-n-ga, Broussard argumenta-nga, nosional asintimintu-mi real rindimiento laya disfrazado ka-n.

天主教護教學者卡洛·布魯薩博士（Dr. Karlo Broussard）貢獻了哲學上的精確性，區分了概念性的認同（notional assent）和真實的認同（real assent）——這一區分根植於紐曼（John Henry Newman）的思想。一個人可以對「神是至高主宰」這一命題給予概念性的認同——將其視為一個抽象的神學事實——卻不給予真實的認同，而後者需要全人的投入並改變行

為。Broussard 會論證，許多冒充基督教信仰的東西，其實是概念性的認同偽裝成真正的降服。

Fr. Chad Ripperger, the exorcist and theologian, offers a sobering perspective from the domain of spiritual warfare. In his teaching on the surrender of the will to God, Ripperger emphasizes that an unsurrendered will — one that confesses God's sovereignty verbally but retains functional autonomy — creates vulnerability to spiritual attack. The demons, he teaches, exploit precisely this gap: the gap between what we profess and what we practice. When Christians say "God is in control" but live in habitual sin, unforgiveness, or pride, they have opened a door that only genuine surrender can close. Confidence in God, Ripperger insists, is a virtue of the will, not merely of the feelings.

Fr. Chad Ripperger-ga, eksorsista i teólogo-ga, espiritual gwerra-puk dominio-munda sobrio perspektiva-da ofresi-n. Ele-puk enseñansa voluntad-puk rindimiento Dios-mu-bi, Ripperger enfatisa-n no-rindi-shka voluntad — unu verbalmente Dios-puk soberanía konfesa-xu-n pero funsional autonomía reteni-xu-n — espiritual atake-mu vulnerabilidad-da krea-n. Demonio-guna, ele enseña-n, presisaminti kay brecha-da eksplota-n: nustru profesa-nchi i nustru praktika-nchi-puk brecha. Kristiano-guna "Dios-ka kontrol-bi ka-n" dizi-nchi pero habitual pekado-bi, perdón-nuwabi-bi, o orgullo-bi bidi-nchi-kpi, nustru unu puerta-da abri-shka-nchi solu genuino rindimiento sarra-y pudi-shka. Dios-bi konfiansa, Ripperger insisti-n, voluntad-puk virtud-mi, no solu sentimintu-guna-puk.

驅魔師和神學家萊伯格神父（Fr. Chad Ripperger）從屬靈爭戰的領域提供了一個令人警醒的視角。在他關於將意志降服於神的教導中，Ripperger 強調，一個未降服的意志——口頭承認神的主權卻保留功能性自主——會造成在屬靈攻擊面前的脆弱。他教導說，魔鬼正是利用這道鴻溝：我們所宣認的與我們所實踐的之間的差距。當基督徒口稱「神掌權」卻活在

習慣性的罪、不饒恕或驕傲中時，就打開了一扇唯有真正的降服才能關閉的門。對神的信心，Ripperger 堅持，是意志的美德，不僅僅是感覺的美德。

Fr. Vincent Lampert, **Msgr. Stephen Rossetti**, and **Fr. Carlos Martins** — all of whom serve or have served as exorcists — would affirm from their pastoral experience that the most fundamental act of spiritual freedom is the act of surrender to God's will. In their ministries of deliverance, they consistently encounter people who confess faith in God's power but have never truly submitted their lives to His authority. The gap between confession and surrender is, in the spiritual realm, not merely a theological abstraction but a battlefield.

Fr. Vincent Lampert, **Msgr. Stephen Rossetti**, i **Fr. Carlos Martins** — todo-guna eksorsista laya sirvi-xu-n o sirvi-shka — ele-guna-puk pastoral esperiensia-munda afirma-nga mas fundamental espiritual libertad-puk akto-ga Dios-puk voluntad-mu rindimiento-puk akto-mi. Ele-guna-puk liberasión ministerio-guna-bi, konsistenti-mundi persona-guna-da enkuentra-n Dios-puk poder-bi fe konfesa-xu-n pero ele-guna-puk bida-guna-da verdadero-mundi Ele-puk autoridad-mu nunka someti-shka. Konfesión i rindimiento-puk brecha-ga, espiritual ámbito-bi, no solu teológiko abstrakción sino unu kampo-di-batalla-mi.

藍柏特神父（Fr. Vincent Lampert）、羅斯蒂蒙席（Msgr. Stephen Rossetti）和馬汀斯神父（Fr. Carlos Martins）——他們都曾擔任或正在擔任驅魔師——會從他們的牧靈經驗中確認，最根本的屬靈自由行動就是降服於神旨意的行動。在他們的釋放事工中，他們不斷遇到宣稱相信神的大能卻從未真正將生命交給祂權柄的人。宣認與降服之間的鴻溝，在屬靈領域中，不僅僅是神學的抽象概念，而是一個戰場。

VI. FURTHER VOICES: A CHORUS OF CONVICTION / MAS VOSI-GUNA: KONVIKCIÓN-PUK KORO / 更多的聲音：確信的合唱

Cliffe Knechtle, the campus apologist who has spent decades engaging university students on the hardest questions of faith, often confronts the objection: "If God is in control, why is there suffering?" But Knechtle turns the question around: the deeper issue, he argues, is not whether God *can* control all things, but whether we are willing to trust Him when His control leads through valleys we would not choose. God's sovereignty, Knechtle emphasizes, is not a vending machine that dispenses comfort on demand; it is a relationship that demands trust even in the darkness, as emphasized in Proverbs 3:5–6.

Cliffe Knechtle-ga, kampus apologista dékada-guna-da pasa-shka universidad estudianti-guna-wan fe-puk mas difísil pregunta-guna-bi involukra-xu-ndo, harto bese kay objesión-da enfrenta-n: "Dios kontrol-bi ka-n-kpi, inki-munda sufrimintu ka-n?" Pero Knechtle pregunta-da volta-chi-n: mas profundo tema-ga, ele argumenta-n, no Dios todo kosa-guna-da kontrola-y *pudi-n*-chu, sino nustru-ga Ele-da konfia-y kiri-nchi-chu Ele-puk kontrol nustru no eskoje-shka valle-guna-munda guía-xu-kpi. Dios-puk soberanía, Knechtle enfatisa-n, no unu dispensador makina demanda-bi konfort da-xu-n; ele unu relasión-mi konfiansa-da demanda-xu-n oskuridad-bi-bish, Proverbio-guna 3:5–6-bi enfatisa-shka laya.

乃奇特（Cliffe Knechtle），這位在校園中花了數十年與大學生探討信仰最艱難問題的護教者，經常面對這樣的異議：「如果神掌權，為什麼會有苦難？」但 Knechtle 把問題翻轉過來：更深層的問題，他論證，不是神能否掌管萬事，而是當祂的掌管帶領我們走過我們不會選擇的幽谷時，我們是否願意信靠祂。Knechtle 強調，神的主權不是一台按需供應安慰的自動販賣機；它是一段即使在黑暗中也要求信靠的關係，正如箴言3:5–6所強調的。

Robby Gallaty, pastor and founder of Replicate Ministries, centers his ministry on discipleship — the daily, practical process of following Jesus. For Gallaty, the gap between "God is in control" and lived surrender is a discipleship failure. When believers are not being discipled — not being taught how to pray, how to study Scripture, how to submit decisions to God — they inevitably default to self-reliance even while mouthing the language of faith. Discipleship is the bridge between creed and conduct.

Robby Gallaty-ga, pastor i Replicate Ministries-puk fundador, ele-puk ministerio-da disipulado-bi sentra-n — diario, práktiko proseso Jesús-da sigi-na-puk. Gallaty-buk-ga, "Dios-ka kontrol-bi ka-n" i bidi-shka rindimiento-puk brecha-ga disipulado-puk falla-mi. Kreyenti-guna disipulado-bi no ka-n-kpi — ora-na, Eskrituras estudia-na, desisión-guna-da Dios-mu someti-na enseñado no ka-n-kpi — inevitablemindi propio-konfiansa-mu defekto ka-n fe-puk lenguaje-da boka-munda dizi-xu-ndu-bish. Disipulado-ga kredo i kondukta-puk puenti-mi ka-n.

勞比·嘉拉提（Robby Gallaty），牧師暨「複製門訓事工」（Replicate Ministries）的創辦人，將他的事工聚焦在門徒訓練上——每日跟隨耶穌的實際過程。對 Gallaty 而言，「神掌權」和活出降服之間的鴻溝是門訓的失敗。當信徒沒有被門訓——沒有被教導如何禱告、如何研讀聖經、如何將決定交給神——他們就不可避免地退回到自我依賴，即使口中仍說著信仰的語言。門訓是信條與行為之間的橋樑。

Nate Sala, through his Wise Disciple platform, equips Christians to live with confidence in their faith and to communicate its truth effectively. Sala's own testimony — of leaving his parents' faith and pursuing life on his own terms, only to find that his autonomous life "failed to bring satisfaction" — embodies the very dynamic we are discussing. When we say "God is in control" but insist on running our own lives, we are repeating Nate's pre-conversion error: trying to find fulfillment apart from actual surrender to the God we claim to serve.

Nate Sala-ga, ele-puk Wise Disciple plataforma-munda, kristiano-guna-da ele-guna-puk fe-bi konfiansa-wan bidi-na i isi-puk verdad-da efektivo-mundi komunika-na-buk equipa-n. Sala-puk propio testimonio — ele-puk padre-guna-puk fe-da deja-rka i propio término-guna-bi bida-da buska-rka, solu ele-puk autónomo bida "satisfaksión-da trai-na-da falla-rka"-da enkuentra-na-buk — mismito dinamika-da enkarna-n nustru diskuti-xu-nchi. Nustru "Dios-ka kontrol-bi ka-n" dizi-nchi pero propio bida-guna-da maneja-na-bi insisti-nchi-kpi, nustru Nate-puk pre-konversión error-da repiti-xu-nchi: satisfaksión-da buska-xu-nchi nustru servi-na-da reklama-nchi Dios-munda separado-mundi aktual rindimiento-nuwabi.

薩拉（Nate Sala）透過他的「智慧門徒」（Wise Disciple）平台，裝備基督徒以信心活出信仰並有效地傳達其真理。Sala 自己的見證——離開父母的信仰、按自己的方式追求人生，結果發現他自主的生活「未能帶來滿足」——正體現了我們正在討論的這個動態。當我們說「神掌權」卻堅持自己掌管自己的生活時，我們正在重複 Nate 歸信前的錯誤：試圖在脫離我們聲稱要事奉的神的真正降服的情況下尋找滿足。

Dr. Leighton Flowers, from his Provisionist perspective, offers a nuanced complement. While affirming that God is genuinely sovereign, Flowers distinguishes between sovereignty as *ability* and sovereignty as *exercise*. God is all-powerful not merely because He is sovereign, Flowers argues, but He *is* sovereign because He is all-powerful. This distinction is not merely academic — it highlights that God's sovereignty is relational and responsive, not coercive. And if God's sovereignty is relational, then our response is not optional; it is constitutive of the relationship. To say "God is in control" while withholding our responsive trust is to misunderstand the very nature of how God governs.

Dr. Leighton Flowers-ga, ele-puk Provisionista perspektiva-munda, matisado komplemendu-da ofresi-n. Dios genuino-mundi soberano ka-n afirma-xu-ndo, Flowers soberanía *abilidad* laya i soberanía *ejersisio* laya distingui-n. Dios todo-poderoso ka-n

no solu porke Ele soberano ka-n, Flowers argumenta-n, sino Ele soberano *ka-n* porke Ele todo-poderoso ka-n. Kay distinksión-ga no solu akadémiko — Dios-puk soberanía relasional i responsivo ka-n, no koersivo ka-n-da destaka-n. I Dios-puk soberanía relasional ka-n-kpi, nustru respuesta-ga no opsional ka-n; ele relasión-da konstitui-xu-n. "Dios-ka kontrol-bi ka-n" dizi-na nustru responsivo konfiansa-da reteni-xu-ndo-ga Dios goberna-xu-n-puk mismito naturalesa-da mal-komprendi-na-mi.

萊頓·弗勞爾斯博士（Dr. Leighton Flowers）從他的供應主義（Provisionist）觀點出發，提供了一個有層次的補充。在肯定神確實是至高主宰的同時，Flowers 區分了主權作為能力和主權作為行使。神是全能的，不僅僅因為祂是至高主宰，Flowers 論證說，而是祂之所以是至高主宰是因為祂是全能的。這一區分不僅是學術性的——它凸顯出神的主權是關係性的、回應性的，而非強制性的。如果神的主權是關係性的，那麼我們的回應就不是可選的；它構成了這關係本身。口說「神掌權」卻保留我們回應性的信靠，就是誤解了神治理的本質。

William Lane Craig, in his work on Molinism and middle knowledge, provides yet another framework for understanding the relationship between God's sovereignty and human responsibility. Craig argues that God, through His middle knowledge, knows what every creature would freely do in any given circumstance and has providentially ordered the world accordingly. This means that God's sovereignty is exercised not *despite* human freedom but *through* it. When Christians say "God is in control" but refuse to exercise their freedom in alignment with God's will, they are frustrating the very mechanism through which God's sovereignty operates in their lives.

William Lane Craig-ga, ele-puk Molinismo i medio konosimintu-bi trabaju-bi, todabía otro marko-da provei-n Dios-puk soberanía i humano responsabilidad-puk relasión-da komprendi-na-buk. Craig argumenta-n Dios-ga, Ele-puk medio konosimintu-munda, sabi-n todo kreatura inki sirkumstansia-bi librimenti inki azi-nga i providensial-mundi mundo-da isi laya ordena-shka. Kay signifika-n Dios-puk soberanía-ga no humano libertad *a pesar de* sino isi-*munda* ejerse-shka ka-n. Kristiano-guna "Dios-ka kontrol-bi

ka-n" dizi-n pero ele-guna-puk libertad-da Dios-puk voluntad-wan alinea-shka-mundi ejerse-na-da nega-n-kpi, ele-guna mismito mekanismo-da frustra-xu-n Dios-puk soberanía ele-guna-puk bida-guna-bi opera-xu-n-puk.

威廉·雷恩·乃瑞格（William Lane Craig）在他關於莫林主義（Molinism）和中間知識（middle knowledge）的著作中，為理解神主權與人的責任之間的關係提供了另一個框架。Craig 論證，神透過祂的中間知識，知道每一個受造物在任何給定情境中會自由地做什麼，並據此以護理的方式安排了世界。這意味著神的主權不是不顧人的自由而行使的，而是透過人的自由而行使的。當基督徒說「神掌權」卻拒絕將自己的自由與神的旨意對齊時，他們正在挫敗神的主權在他們生命中運作的那個機制本身。

Dr. Chuck Missler, the late Bible teacher known for his rigorous, systematic approach to Scripture, often emphasized that the Bible is "an integrated message system from outside our time domain." For Missler, the recognition that God operates from outside our temporal framework should produce awe and trust, not anxiety and self-management. If the One who sees the end from the beginning (Isaiah 46:10) truly is orchestrating all things, then our frantic efforts to control outcomes reveal a practical disbelief in the very God we claim to worship.

Dr. Chuck Missler-ga, Biblia-mu riguroso, sistemátiko akersamintu-munda konosi-shka Biblia maestro-ga, harto vese enfatisa-rka Biblia-ga "nustru-puk tiempo dominio-munda afwera-mundi integrado mensaje sistema-mi." Missler-buk-ga, Dios nustru temporal marko-munda afwera-mundi opera-xu-n-da rekonosi-na-ga asombro i konfiansa-da produsi-na-mi, no ansiedad i propio-manejo. Kumensamintu-munda final-da bi-xu-n (Isaías 46:10) Unu verdadero-mundi todo kosa-guna-da orkesta-xu-n-kpi, nustru-puk frenétiko esfuerso-guna resultado-guna-da kontrola-na-buk nustru-ga adora-na reklama-nchi Dios-bi práktiko inkredibilidad-da revela-n.

已故的聖經教師乃查·乃斯勒博士（Dr. Chuck Missler），以他對聖經嚴謹而系統化的研究方法聞名，經常強調聖經是「一個來自我們時間領域之外的整合信息系統」。對 Missler 而言，認識到神是從我們時間框架之外運作的，應該產生敬畏和信靠，而不是焦慮和自我管理。如果那位從起初指明末後之事的（以賽亞書46:10）確實在統籌萬事，那麼我們瘋狂地試圖控制結果的努力，就暴露了我們對我們聲稱所敬拜之神的實際不信。

John Lennox, the Oxford mathematician and Christian apologist, in his book *Determined to Believe?*, wrestles with the tension between God's sovereignty, faith, and human responsibility. Lennox argues that both God's rule and human freedom are real, and that this view "has considerable explanatory power." The faith that Lennox advocates is not passive fatalism — "God is in control, so nothing I do matters" — nor anxious activism — "everything depends on me." It is the dynamic, trusting engagement of a free agent who has chosen to align his will with his Creator's purposes.

John Lennox-ga, Oxford matematiko i kristiano apologista, ele-puk libro *Determined to Believe?*-bi, Dios-puk soberanía, fe, i humano responsabilidad-puk tensión-wan lucha-n. Lennox argumenta-n Dios-puk mandamiento i humano libertad-ga dos reales ka-n, i kay perspektiva-ga "konsiderable eksplikativo poder-da teni-n." Lennox aboga-xu-n fe-ga no pasivo fatalismo — "Dios kontrol-bi ka-n, isi-munda nada yo azi-ni importa-n" — ni ansioso aktivismo — "todo yo-munda depende-n" — ka-n. Ele-ga dinámiko, konfianti involukramintu-mi unu libre agenti propio voluntad-da Kreador-puk propósito-guna-wan alinea-y eskoji-shka.

牛津數學家暨基督教護教者約翰·連諾斯（John Lennox）在他的著作*《Determined to Believe?》*中，與神的主權、信心和人的責任之間的張力搏鬥。Lennox 論證，神的統治和人的自由都是真實的，而這一觀點「具有相當的解釋力」。Lennox 所提倡的信心既不是被動的宿命論——「神掌權，所以我做什麼都不重要」——也不是焦慮的行動主義——「一切都取決於我」。它是一個自由行動者選擇將自己的意志與造物主的旨意對齊後，所產生的那種動態的、信靠的投入。

Daniel Maritz of DLM Christian Lifestyle has spoken with particular transparency about the cost of full surrender. In sharing his own journey — facing unimaginable loss and reaching the point of full surrender — Maritz models the painful but liberating process of moving from intellectual acknowledgment of God's control to existential trust. His teaching on letting go of what we cannot control and trusting God with the outcome is a practical outworking of Proverbs 3:5–6 for the modern believer.

Daniel Maritz-ga DLM Christian Lifestyle-munda partikular transparensia-wan total rindimiento-puk kosto-bi abla-shka. Ele-puk propio kamino-da komparti-xu-ndo — imajina-y-no-pudi-shka pérdida-da enfrenta-xu-ndo i total rindimiento-puk punto-mu llega-xu-ndo — Maritz modelo-da bi-chi-n dolor-wan pero liberador proseso Dios-puk kontrol-puk intelektual rekonosimintu-munda existensial konfiansa-mu muvi-na-puk. Ele-puk enseñansa nustru kontrola-y no pudi-nchi kosa-guna-da deja-na i Dios-da resultado-wan konfia-na-bi-ga moderno kreyenti-buk Proverbio-guna 3:5–6-puk práktiko aplika-na-mi.

DLM Christian Lifestyle 的 丹尼爾·馬利茲（Daniel Maritz）以特別的透明度談論了全然降服的代價。在分享他自己的旅程——面對難以想像的失去，走到全然降服的那個點——Maritz 示範了從理智上承認神的掌控到存在性信靠的那個痛苦但帶來自由的過程。他關於放下我們無法掌控的事物、將結果交給神的教導，是箴言3:5–6在現代信徒身上的實際應用。

Jessica Murray (Craft to Christ) offers perhaps the most dramatic testimony to the transformative power of genuine surrender. A former practitioner of witchcraft who was successful, profitable, and influential in the occult world, Murray encountered Christ and became "fully surrendered" to Him. Her testimony illustrates a critical point: in the occult, one seeks to *control* spiritual forces; in Christianity, one *surrenders* to the sovereign God. Murray's conversion is a living parable of the transition this essay calls for — from

the desire to be in control (whether through occult practices or through the subtler idolatries of self-reliance) to the freedom of letting God be God.

Jessica Murray (Craft to Christ)-ga kisa mas dramátiko testimonio-da ofresi-n genuino rindimiento-puk transformador poder-munda. Unu antes brujería praktikanti, okulto mundo-bi éxitoso, ganansioso, i influyenti ga-rka, Murray Kristo-da enkuentra-rka i Ele-mu "entero-mundi rindi-shka" ga-rka. Ele-puk testimonio unu krítiko punto-da ilustra-n: okulto-bi, persona espiritual fuersa-guna-da *kontrola-y* buska-n; kristianismo-bi, persona soberano Dios-mu *rindi-n*. Murray-puk konversión-ga unu bido parábola-mi kay ensayo llama-xu-n transisión-puk — kontrol-bi ga-na-puk deseo-munda (ya okulto práktika-guna-munda o propio-konfiansa-puk mas sutil idolatría-guna-munda) Dios-da Dios ga-chi-na-puk libertad-mu.

潔西卡·乃瑞（Jessica Murray，Craft to Christ）也許提供了關於真正降服之轉化力量最戲劇性的見證。她曾是一名成功的、有利可圖的、在巫術界有影響力的巫術實踐者，後來遇見了基督，成為「完全降服」於祂的人。她的見證說明了一個關鍵點：在巫術中，人試圖掌控靈界力量；在基督教中，人降服於至高的神。Murray 的歸信是本文所呼籲之轉變的活生生的比喻——從渴望掌控（無論是通過巫術實踐還是通過自我依賴那更隱微的偶像崇拜）轉向讓神成為神的自由。

Gary Hamrick, pastor of Cornerstone Chapel, speaks with pastoral warmth about what it means to truly surrender one's life to the lordship of Jesus. In Hamrick's preaching through the epistles, he repeatedly returns to the practical question: "Have you truly surrendered? Not just asked for forgiveness, but surrendered your life to the lordship of Jesus?" For Hamrick, the litmus test is not emotional experience but daily obedience in the ordinary decisions of life.

Gary Hamrick-ga, Cornerstone Chapel-puk pastor, pastoral kalintura-wan abla-n inki signifika-n verdadero-mundi propio bida-da Jesús-puk señorío-mu rindi-na. Hamrick

epístola-guna-bi predika-xu-ndo, ele repeti-shka-mundi praktiko pregunta-mu volta-n: "Bos verdadero-mundi rindi-shka-ngi? No solu perdón-da pidi-shka, sino bos-puk bida-da Jesús-puk señorío-mu rindi-shka?" Hamrick-buk-ga, proba litmus-ga no emosional esperiensia sino diario obediensia bida-puk ordinario desisión-guna-bi ka-n.

Cornerstone Chapel 的牧師乃瑞·哈姆利克（Gary Hamrick）以牧者的溫暖談論真正將生命降服於耶穌主權意味著什麼。在 Hamrick 逐卷宣講書信的過程中，他反覆回到那個實際的問題：「你真的降服了嗎？不只是求了赦免，而是將你的生命降服於耶穌的主權？」對 Hamrick 而言，試金石不是情感上的經歷，而是在日常生活的普通決定中的順服。

Arlen Khachatourians, in his online ministry, put it with pointed clarity: "You can know that God is sovereign without ever trusting him with your life." This single sentence captures the entire problem. Theological knowledge about sovereignty and existential trust in the Sovereign are two entirely different things. One can pass a seminary exam on the doctrine of divine sovereignty and still live in crippling anxiety, bitter unforgiveness, and practical atheism.

Arlen Khachatourians-ga, ele-puk online ministerio-bi, puntual klaridad-wan dizi-rka: "Bos Dios soberano ka-n-da sabi-y pudi-ngi nunka bos-puk bida-wan Ele-da konfia-xu-ndo-nuwabi." Kay solu unu frase todo problema-da kaptura-n. Soberanía-bi teológiko konosimintu i Soberano-bi existensial konfiansa-ga entero-mundi diferenti dos kosa-guna-mi. Unu persona divino soberanía-puk doktrina-bi seminario eksamen-da aproba-y pudi-n i todabía paralisisanti ansiedad-bi, amargo perdón-nuwabi-bi, i práktiko ateismo-bi bidi-y pudi-n.

阿倫·哈察圖利安（Arlen Khachatourians）在他的線上事工中，以尖銳的清晰度說道：「你可以知道神是至高主宰，卻從未以你的生命信靠祂。」這一句話就捕捉了整個問題。關於主權的神學知識和對主宰者的存在性信靠，是完全不同的兩件事。一個人可以通過神學院關於神主權教義的考試，卻仍然活在令人癱瘓的焦慮、苦毒的不饒恕和實際的無神論中。

Rikhard Hartikainen, the Finnish pastor and deliverance minister affiliated with HungryGen, has emphasized in his teaching that "the focus should be on surrendering to God's will and allowing the Holy Spirit to sanctify us by His written Word, not by seeking quick fixes." Hartikainen diagnoses a common malady among Christians: seeking spiritual experiences, emotional highs, or miraculous interventions as substitutes for the unglamorous, daily work of surrendering one's will to God. True surrender is not a single dramatic moment but a lifelong posture.

Rikhard Hartikainen-ga, Finlandia pastor i liberasión ministro HungryGen-wan afiliado-ga, ele-puk enseñansa-bi enfatisa-shka "enfoke-ga Dios-puk voluntad-mu rindi-na i Espíritu Santo-da nustru-da Ele-puk eskribido Palabra-munda santifika-chi-na ka-na-mi, no rápido solussión-guna-da buska-na." Hartikainen kristiano-guna-bi komún enfermedad-da diagnóstika-n: espiritual esperiensia-guna, emosional alto-guna, o milagroso intervensión-guna-da buska-na Dios-mu propio voluntad-da rindi-na-puk no-glamoroso, diario trabaju-puk sustituto laya. Verdadero rindimiento-ga no solu unu dramátiko momento sino bida-largo postura-mi.

芬蘭籍的牧師和釋放事工者 里克哈德·哈蒂凱寧（Rikhard Hartikainen），隸屬 HungryGen，在他的教導中強調：「焦點應該放在降服於神的旨意，讓聖靈用祂所寫下的話語來使我們成聖，而不是尋求速效的解決方案。」Hartikainen 診斷出基督徒中一種常見的病症：以尋求屬靈經歷、情感的高潮或神蹟介入來代替那不光鮮的、每日將自己意志降服於神的工作。真正的降服不是一個單獨的戲劇性時刻，而是一生的姿態。

Matt Mason of Lion of Fire Ministries argues with passionate directness that the evidence of genuine salvation is not mere profession but transformation — the fruit of a life that has truly come under the Lordship of Christ. **Charlie Kirk**, though known primarily as a political commentator, spoke with increasing openness in his later years about the centrality of Jesus Christ, confessing that "Jesus Christ was God in human

flesh" and that this belief is "the foundation of my faith and guides my actions." The test Kirk implicitly sets is whether faith *guides actions* — not merely decorates opinions.

Matt Mason-ga Lion of Fire Ministries-munda apasionado direktitud-wan argumenta-n genuino salvasión-puk evidensia-ga no solu profesión sino transformasión-mi — verdadero-mundi Kristo-puk Señorío bajo bini-shka bida-puk fruto. **Charlie Kirk**-ga, mas konosido polítiko komentarista laya, ele-puk último año-guna-bi kresiyenti abertura-wan Jesús Kristo-puk sentralidad-bi abla-rka, konfesa-xu-ndo "Jesús Kristo-ga humano cuerpo-bi Dios ga-rka" i kay kreensa-ga "ami-puk fe-puk fundamento ka-n i ami-puk aksión-guna-da gía-n." Kirk implísito-mundi poni-shka proba-ga fe *aksión-guna-da gía-n*-chu — no solu opinión-guna-da adorna-n.

Lion of Fire Ministries 的 馬特·梅森（Matt Mason）以充滿熱情的直接態度論證，真正救恩的證據不僅僅是宣認，而是轉變——一個真正歸入基督主權之下的生命所結的果實。查理·乃克（Charlie Kirk），雖然主要以政治評論員聞名，在他後來的歲月中以越來越開放的態度談論耶穌基督的核心地位，宣認「耶穌基督是道成肉身的神」，而這信仰是「我信仰的根基，引導我的行為」。Kirk 隱含地設立的試金石是：信仰是否引導行為——而不僅僅是裝飾觀點。

Dr. Craig Keener, the prolific New Testament scholar, has documented in his research on miracles that God continues to pour out His Spirit and work powerfully in the world — but that this power is accessed through *surrender*, not self-assertion. **Dr. Douglas Hamp** brings the prophetic dimension: God's sovereignty extends over all of human history, past and future, and those who truly believe this will align their lives with His prophetic purposes rather than their own short-sighted agendas. **Kenny Burchard**, the former Foursquare pastor who became Catholic, discovered in his journey that true authority belongs to God alone and that surrendering to that authority — even when it meant leaving a familiar tradition — is the heart of authentic faith. **Dave Armstrong**, the Catholic apologist, argues from his extensive biblical study that Catholic teaching on the

cooperation of God's sovereignty and human will provides the most complete framework for understanding how "God is in control" must be lived, not merely believed.

Dr. Craig Keener-ga, prolífiko Nuevo Testamento eskolar, ele-puk milagro-guna-bi investigasión-bi dokumenta-shka Dios-ga sigi-n Ele-puk Espíritu-da derrama-xu-ndo i poderoso-mundi mundo-bi trabaja-xu-ndo — pero kay poder-ga *rindimiento*-munda aksesa-shka ka-n, no propio-afirmasión-munda. **Dr. Douglas Hamp**-ga profétiko dimensión-da trai-n: Dios-puk soberanía-ga todo humano historia-bi ekstendi-n, pasado i futuro, i verdadero-mundi kay-da krei-xu-n persona-guna-ga ele-guna-puk bida-guna-da Ele-puk profétiko propósito-guna-wan alinea-nga propio korto-bista agenda-guna-da lugar. **Kenny Burchard**-ga, antes Foursquare pastor Katóliko ga-rka, ele-puk kamino-bi diskubri-rka verdadero autoridad-ga solu Dios-mu pertenesi-n i isi autoridad-mu rindi-na — aunke familiar tradisión-da deja-na signifika-rka — auténtiko fe-puk korazón-mi ka-n. **Dave Armstrong**-ga, Katóliko apologista, ele-puk ekstenso bíbliko estudio-munda argumenta-n Katóliko enseñansa Dios-puk soberanía i humano voluntad-puk kooperasión-bi-ga mas kompleto marko-da provei-n "Dios kontrol-bi ka-n" bidi-na-mi ka-na-da komprendi-na-buk, no solu krei-shka.

多產的新約學者乃瑞格·基納博士（Dr. Craig Keener）在他對神蹟的研究中記錄了神繼續傾倒祂的靈、在世界中大能做工——但這能力是通過降服而非自我堅持來獲取的。道格拉斯·漢普博士（Dr. Douglas Hamp）帶來了先知性的維度：神的主權延伸至整個人類歷史，過去和未來，而真正相信這一點的人會將自己的生命與祂的先知性旨意對齊，而不是自己短視的議程。乃尼·博查德（Kenny Burchard），這位從四方教會牧師轉為天主教徒的人，在他的旅程中發現，真正的權柄唯獨屬於神，而降服於那權柄——即使這意味著離開一個熟悉的傳統——才是真實信仰的核心。天主教護教者戴維·阿姆斯壯（Dave Armstrong）從他廣泛的聖經研究中論證，天主教關於神主權與人的意志合作的教導，提供了理解「神掌權」必須被活出來而非僅僅被相信的最完整框架。

Fr. Leo Patalinghug, a priest of the Voluntas Dei ("The Will of God") community, embodies in his very vocation the principle that the will of God must become the organizing center of daily life — even in something as ordinary as gathering a family around a dinner table. **Fr. Daniel Seo**, whose near-death experience in a snowboarding accident led him to promise God his life and enter the priesthood, testifies that surrender often comes not through comfortable reflection but through crisis that strips away our illusions of control. **Dr. Thomas Madden**, the medieval historian, reminds us through his work that the Church's history is full of people who failed catastrophically to live under God's sovereignty — and also full of saints who did, often at tremendous cost.

Fr. Leo Patalinghug-ga, Voluntas Dei ("Dios-puk Voluntad") komunidad-puk saserdote, ele-puk mismito vokasión-bi enkar-na-n kay prinsipio Dios-puk voluntad-ga diario bida-puk organisa-xu-n sentro ga-na-mi ka-na — familia-da sena mesa alrededor junta-na laya ordinario kosa-bi-bish. **Fr. Daniel Seo**-ga, ele-puk snowboard aksidenti-bi kasi-muri-na esperiensia-ga ele-da Dios-mu ele-puk bida-da prometi-chi-rka i saserdosio-mu intra-chi-rka, testifika-n rindimiento-ga harto vese no kómodo refleksión-munda sino krisis-munda bini-n nustru-puk kontrol-puk ilusión-guna-da saka-xu-n. **Dr. Thomas Madden**-ga, medieval historiador, ele-puk trabaju-munda rekuerda-chi-n Iglesia-puk historia-ga lleni-shka-mi persona-guna Dios-puk soberanía bajo bidi-na-da katastrofiko-mundi falla-rka — i también lleni-shka-mi santo-guna isi-da azi-rka, harto vese tremendo kosto-wan.

Voluntas Dei（「神的旨意」）團體的司鐸李歐·帕塔林格神父（Fr. Leo Patalinghug），在他的聖召本身中體現了這一原則：神的旨意必須成為日常生活的組織核心——即使是像召集家人圍坐在餐桌旁這樣平凡的事。徐丹尼爾神父（Fr. Daniel Seo），他在滑雪板事故中的瀕死經歷使他向神許諾奉獻一生並進入司鐸職，他見證了降服往往不是通過舒適的反思，而是通過剝去我們掌控幻覺的危機而來。中世紀歷史學家湯瑪斯·馬登博士（Dr. Thomas

Madden）透過他的研究提醒我們，教會歷史中充滿了災難性地未能活在神主權之下的人——也充滿了付出巨大代價卻做到了的聖人。

Jeffery Curtis Poor, through his Rethink platform, helps people understand what the Bible says and align their lives with God's word in practical, accessible ways. **Fr. Dan Reehil**, **G.C. Lewis Sr.**, and **Bro Dr Prem** — each from their distinctive pastoral and teaching contexts — contribute to the same fundamental message: the Christian life is not a spectator sport where we cheer for God's sovereignty from the stands; it is a call to enter the arena of daily surrender, to present our bodies as living sacrifices, and to prove by our lives — not merely our lips — that we believe God is truly in control.

Jeffery Curtis Poor-ga, ele-puk Rethink plataforma-munda, persona-guna-da Biblia inki dizi-n-da komprendi-chi-n i ele-guna-puk bida-guna-da Dios-puk palabra-wan práktiko, aksesible forma-guna-bi alinea-chi-n. **Fr. Dan Reehil**, **G.C. Lewis Sr.**, i **Bro Dr Prem** — kada unu ele-guna-puk distinktivo pastoral i enseñansa konteksto-guna-munda — mismo fundamental mensaje-da kontribu-n: kristiano bida-ga no espektador deporti nustru-ga Dios-puk soberanía-da grada-guna-munda anima-nchi; ele-ga diario rindimiento-puk arena-mu intra-na-puk llamada-mi, nustru cuerpo-guna-da bido sakrifisio laya presenta-na, i nustru bida-guna-munda — no solu labio-guna-munda — proba-na nustru Dios verdadero-mundi kontrol-bi ka-n-da krei-nchi.

傑佛瑞·乃提斯·乃爾（Jeffery Curtis Poor）透過他的 Rethink 平台，幫助人們理解聖經的教導並以實際、易懂的方式將生命與神的話語對齊。雷希爾神父（Fr. Dan Reehil）、**G.C. Lewis** 長老和**Bro Dr Prem**——各自從他們獨特的牧養和教導處境出發——貢獻了同一個根本性的信息：基督徒生活不是一場觀眾運動，讓我們從看台上為神的主權喝彩；它是一個呼召，要我們進入每日降服的競技場，將我們的身體獻為活祭，並以我們的生命——不僅僅是我們的嘴唇——來證明我們相信神確實掌權。

VII. THE REMEDY: FROM CREED TO CROSS / REMEDIO: KREDO-MUNDA KRUS-MU / 療方：從信條到十字架

How, then, do we close the gap? The Scriptures do not leave us without guidance. The remedy is not a new technique or a better theological formula; it is the ancient, costly, daily practice of taking up our cross and following Christ (Luke 9:23). It involves at least four movements.

Intunse, inki forma-bi brecha-da sarra-nchi? Eskrituras-ga gía nuwabi-bi no deja-n. Remedio-ga no unu nuevo téknika o mas bueno teológiko fórmula; antiguo, kostoso, diario práktika-mi nustru krus-da toma-y i Kristo-da sigi-y (Lukas 9:23). Ele-ga al menos kuatro movimiento-guna-da involukra-n.

那麼，我們如何縮小這道鴻溝？聖經並沒有讓我們毫無指引。療方不是一種新技術或一個更好的神學公式；它是那古老的、代價高昂的、每日背起十字架跟隨基督的實踐（路加福音 9:23）。它至少包含四個動作。

First, honest self-examination. The psalmist prayed: *"Search me, O God, and know my heart; try me and know my anxious thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way"* (Psalm 139:23–24). Before we can surrender control, we must honestly identify where we are clutching it. This is the work of the Holy Spirit through Scripture, prayer, and the community of faith. As **Robby Gallaty** emphasizes, discipleship — being in accountable relationships with other believers — is essential for exposing the blind spots where our functional atheism hides.

Primero, onesto propio-eksaminasión. Salmista ora-rka: *"Examina-y ami, O Dios, i ami-puk korazón-da konosi-y; proba-y ami i ami-puk ansioso pensaminto-guna-da konosi-y; i bi-y si alguno dañoso kamino ami-bi ka-n, i ami-da eternu kamino-bi guía-y"* (Salmo 139:23–24). Nustru kontrol-da rindi-y pudi-na antes, nustru-ga onesto-mundi identifika-na-mi maybi-bi agarra-xu-nchi. Kay-ga Espíritu Santo-puk trabaju-mi

Eskrituras-munda, orasión-munda, i fe komunidad-munda. **Robby Gallaty** enfatisa-xu-n laya, disipulado — otro kreyenti-guna-wan responsable relasión-guna-bi ka-na — esensial-mi nustru-puk funsional ateismo eskonde-xu-n siego punto-guna-da exponi-na-buk.

第一，誠實的自我省察。詩人禱告：「神啊，求你鑒察我，知道我的心思；試煉我，知道我的意念；看在我裡面有甚麼惡行沒有，引導我走永生的道路。」（詩篇139:23–24）。在我們能交出掌控之前，我們必須誠實地辨認出我們在哪裡緊握著它。這是聖靈透過聖經、禱告和信仰群體所做的工作。正如勞比·嘉拉提所強調的，門訓——與其他信徒建立問責關係——對於暴露我們功能性無神論所藏匿的盲點至關重要。

Second, the daily prayer of surrender. Jesus taught us to pray: *"Your kingdom come, Your will be done"* (Matthew 6:10). This is not a passive observation about God's power but an active request for His will to override ours. As **Derek Prince** taught, true prayer begins with surrender. The surrender prayer — "Not my will, but Yours" — is not a one-time event but a daily, sometimes hourly, discipline. As **Vlad Savchuk** teaches, this is the essence of walking in the Holy Spirit: continually yielding our will to His guidance.

Segundo, diario rindimiento orasión. Jesús enseña-rka nustru ora-na: *"Bos-puk reino bini-chun, Bos-puk voluntad azi-shka ga-chun"* (Mateo 6:10). Kay-ga no pasivo observasión Dios-puk poder-bi sino aktivo pidi-na Ele-puk voluntad nustru-puk-da sobrepasa-chun. **Derek Prince** enseña-rka laya, verdadero orasión rindimiento-wan kumensa-n. Rindimiento orasión — "No ami-puk voluntad, sino Bos-puk" — no solu unu vese akontesimintu sino diario, a vese ora-por-ora, disiplina-mi. **Vlad Savchuk** enseña-xu-n laya, kay-ga Espíritu Santo-bi kamina-na-puk esensia-mi: kontinuo-mundi nustru-puk voluntad-da Ele-puk guía-mu rindi-xu-ndo.

第二，每日降服的禱告。耶穌教導我們禱告：「願祢的國降臨。願祢的旨意成就。」（馬太福音6:10）。這不是對神大能的被動觀察，而是對祂的旨意來凌駕我們旨意的主動懇求。正如乾

德裴所教導的，真正的禱告始於降服。降服的禱告——「不是我的意思，乃是祢的意思」——不是一次性的事件，而是每日的、有時是每小時的操練。正如弗拉德·薩夫丘克所教導的，這就是行在聖靈中的本質：持續地將我們的意志交給祂的引導。

Third, obedience in the concrete. James writes: *"But prove yourselves doers of the word, and not merely hearers who delude themselves"* (James 1:22). The Epistle of James is the New Testament's most relentless assault on the gap between faith and works, between saying and doing, between confessing God's sovereignty and living under it. True surrender shows up in the checkbook, in the calendar, in the bedroom, in the boardroom, in the response to suffering, and in the treatment of the neighbor. As **John MacArthur** insists, saving faith is never merely intellectual — it is a whole-life submission to the lordship of Christ.

Tercero, konkreto-bi obediensia. Santiago eskribi-n: *"Pero boskuna-da Palabra-puk asedor-guna proba-y, i no solu oidores-guna propio-guna-da engaña-xu-n"* (Santiago 1:22). Santiago-puk Epístola-ga Nuevo Testamento-puk mas implakable atake-mi fe i obras-puk, dizi-na i azi-na-puk, Dios-puk soberanía konfesa-na i isi bajo bidi-na-puk brecha kontra. Verdadero rindimiento-ga cheke libro-bi, kalendario-bi, dormitorio-bi, ofikina-bi, sufrimintu-mu respuesta-bi, i vesino-puk tratamintu-bi aparesi-n. **John MacArthur** insisti-xu-n laya, salvante fe-ga nunka solu intelektual — todo-bida sumisión-mi Kristo-puk señorío-mu.

第三，在具體中順服。雅各寫道：「只是你們要行道，不要單單聽道，自己欺哄自己。」（雅各書1:22）。雅各書是新約對信心與行為、言說與踐行、宣認神主權與活在其下之間鴻溝最不懈的攻擊。真正的降服顯明在支票簿中、日曆中、臥室中、會議室中、對苦難的回應中、對鄰舍的對待中。正如約翰·麥克乃瑟所堅持的，拯救的信心絕不僅僅是理智上的——它是向基督主權的全生命順服。

Fourth, the embrace of suffering as God's sovereign instrument. The Apostle Peter writes: *"After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen, and establish you"* (1 Peter 5:10). And Paul: *"We know that God causes all things to work together for good to those who love God, to those who are called according to His purpose"* (Romans 8:28). These are not abstract consolations; they are invitations to trust that even suffering is under God's sovereign hand. As **Voddie Baucham** teaches from the wilderness narratives, God's provision often comes in forms we would not choose, and His purposes often unfold through suffering we would prefer to avoid. To truly allow God to be in control is to say, with Job: *"Though He slay me, I will hope in Him"* (Job 13:15).

Cuarto, sufrimintu-da Dios-puk soberano instrumento laya abrasa-na. Apóstol Pedro eskribi-n: *"Boskuna chikito tiempo-da sufri-shka despues, todo grasia-puk Dios, Kristo-bi Ele-puk eternu gloria-mu boskuna-da llama-rka, Ele Mismo perfeksiona-nga, konfirma-nga, fortifika-nga, i establesi-nga boskuna-da"* (1 Pedro 5:10). I Pablo: *"Nustru sabi-nchi Dios todo kosa-guna-da juntamenti bueno-buk trabaja-chi-n Dios-da ama-xu-n persona-guna-buk, Ele-puk propósito según llama-shka persona-guna-buk"* (Romanos 8:28). Kay-guna-ga no abstrakto konsolasión-guna; ele-guna-ga invitasión-guna-mi konfia-na sufrimintu-bish Dios-puk soberano mano bajo ka-n. **Voddie Baucham** desierto narrativa-guna-munda enseña-xu-n laya, Dios-puk provisión-ga harto vese nustru no eskoji-shka forma-guna-bi bini-n, i Ele-puk propósito-guna harto vese nustru evita-y preferi-shka sufrimintu-munda despliega-n. Verdadero-mundi Dios-da kontrol-bi ga-chi-na-ga, Job-wan dizi-na-mi: *"Ele ami-da mata-n-ga-bish, yo Ele-bi espera-sha"* (Job 13:15).

第四，擁抱苦難作為神主權的器皿。使徒彼得寫道：「那賜諸般恩典的神，曾在基督裡召你們得享祂永遠的榮耀，等你們暫受苦難之後，必要親自成全你們，堅固你們，賜力量給你們。」（彼得前書5:10）。保羅也說：「我們曉得萬事都互相效力，叫愛神的人得益處，就是按

祂旨意被召的人。」(羅馬書8:28)。這些不是抽象的安慰;它們是信靠的邀約——即使苦難也在神主權的手中。正如伏迪·鮑肯從曠野敘事中所教導的，神的供應常常以我們不會選擇的形式來到，祂的旨意常常通過我們寧願避開的苦難展開。真正地讓神掌權，就是與約伯一同說:「祂雖殺我，我仍要仰望祂。」(約伯記13:15)。

VIII. CONCLUSION: LET GOD BE GOD / KONKLUSION: DIOS-DA DIOS GA-CHI-Y / 結語:讓神作神

The gap between saying "God is in control" and allowing God to be in control is, ultimately, the gap between religion and relationship, between theology as information and theology as formation, between the head and the heart, between the creed and the cross. It is the oldest gap in human history — the gap that opened in Eden when our first parents decided they could manage their lives better than their Creator.

"Dios-ka kontrol-bi ka-n" dizi-na i Dios-da kontrol-bi ga-chi-na-puk brecha-ga, último-mundi, relijión i relasión-puk, teología informasión laya i teología formasión laya-puk, kabesa i korazón-puk, kredo i krus-puk brecha-mi. Ele-ga humano historia-bi mas antiguo brecha-mi — Edén-bi abri-rka brecha nustru primero padre-guna deside-rka-kpi ele-guna propio bida-guna-da ele-guna-puk Kreador-da mejor maneja-y pudi-n.

口說「神掌權」與讓神實際掌權之間的鴻溝，歸根結底，是宗教與關係之間、作為資訊的神學與作為塑造的神學之間、頭腦與心靈之間、信條與十字架之間的鴻溝。它是人類歷史上最古老的鴻溝——在伊甸園中打開的，當我們的始祖決定他們比造物主更能管理自己的生命時。

Closing this gap requires not more information but more surrender. It requires, as **Bishop Barron** preaches, a willingness to say *fiat* — "let it be done to me." It requires, as **Fr. Ripperger** teaches, a virtue of the will, not just of the feelings. It requires, as

Spurgeon proclaimed, the willingness to rest on the sweet pillow of God's sovereignty rather than lying awake on the hard floor of our own anxiety. It requires, as **Derek Prince** urged, beginning every prayer not with a list of demands but with the posture of surrender. It requires what **Arlen Khachatourians** described: moving from *knowing* God is sovereign to *trusting* Him with our lives.

Kay brecha-da sarra-na-ga no mas informasión sino mas rindimiento-da requeri-n. **Bishop Barron** predika-xu-n laya, *fiat* dizi-na-puk voluntad-da requeri-n — "ami-mu azi-shka ga-chun." **Fr. Ripperger** enseña-xu-n laya, voluntad-puk virtud-da requeri-n, no solu sentimintu-guna-puk. **Spurgeon** proklama-rka laya, Dios-puk soberanía-puk dulsi almuada-bi deskansa-na-puk voluntad-da requeri-n nustru propio ansiedad-puk duro piso-bi despertu yaxi-na-da lugar. **Derek Prince** urji-rka laya, todo orasión-da kumensa-na-da requeri-n no demanda-guna-puk lista-wan sino rindimiento-puk postura-wan. **Arlen Khachatourians** deskribi-rka laya-da requeri-n: Dios soberano ka-n *sabi-na*-munda nustru bida-guna-wan Ele-da *konfia-na*-mu muvi-na.

縮小這道鴻溝需要的不是更多的資訊，而是更多的降服。它需要，如巴倫主教所宣講的，願意說 *fiat*——「情願照成就在我身上。」它需要，如萊伯格神父所教導的，意志的美德，不僅僅是感覺的美德。它需要，如司布真所宣告的，願意安息在神主權那甜蜜的枕頭上，而不是躺在我們自己焦慮的硬地板上徹夜難眠。它需要，如乾德裴所催促的，每一次禱告不是以需求清單開始，而是以降服的姿態開始。它需要阿倫·哈察圖利安所描述的：從知道神是至高主宰，移動到以我們的生命信靠祂。

The Scriptures begin with a God who creates and sovereignly orders all things, and they end with a vision of the Lamb on the throne, reigning over a new heaven and a new earth (Revelation 21–22). Between these bookends, the entire biblical narrative is an invitation — urgent, gracious, relentless — for human beings to stop clinging to the illusion of self-sovereignty and to fall into the arms of the One who truly holds all things together (Colossians 1:17).

Eskrituras-ga unu Dios todo kosa-guna-da krea-n i soberano-mundi ordena-n-wan kumensa-n, i ele-guna-ga unu visión-wan termina-n Kordero trono-bi, nuevo sielo i nuevo tierra-bi manda-xu-n (Revelasión 21–22). Kay dos lado-guna-puk intermedio-bi, entero bíbliko narrativa-ga unu invitasión-mi — urjenti, grasioso, implakable — humano ser-guna-da propio-soberanía-puk ilusión-da agarra-na-da para-chi-na i verdadero-mundi todo kosa-guna-da juntamenti teni-xu-n Unu-puk braso-guna-bi kay-na (Kolosense-guna 1:17).

聖經始於一位創造並至高地安排萬有的神，終於寶座上的羔羊統治新天新地的異象（啟示錄21–22章）。在這兩端之間，整部聖經敘事都是一個邀請——急切的、恩慈的、不懈的——呼喚人類停止攀附自我主權的幻象，而跌入那位真正托住萬有者的臂膀中（歌羅西書1:17）。

May we become not merely those who say "God is in control," but those who *live* as though He is — with open hands, surrendered hearts, and the trembling, joyful courage of those who have finally let God be God.

Nustru ga-chun no solu "Dios-ka kontrol-bi ka-n" dizi-xu-n persona-guna, sino Ele kontrol-bi ka-shka *laya bidi-xu-n* persona-guna — abiyerto mano-guna-wan, rindi-shka korazón-guna-wan, i tembla-xu-n, gozoso kurahe-wan ultimo-mundi Dios-da Dios ga-chi-shka persona-guna-puk.

願我們不僅成為口說「神掌權」的人，更成為活得像祂真的掌權的人——帶著敞開的雙手、降服的心靈，以及那些終於讓神作神之人顫抖而喜樂的勇氣。

Soli Deo Gloria.

Solu Dios-mu Gloria.

唯獨歸榮耀予神。